

8 *Philosophy vol 6.*
THE
Genuine and Remarkable
PROPHECIES

OF
ARCHBISHOP USHER. *R*

CONTAINING

Not only those which have been already verified according to his PREDICTIONS, but likewise those which are yet to come.

To which is added,

An APPENDIX, giving an Account of divers other PROPHECIES and PREDICTIONS, no less remarkable and Surprizing.

I would not any one too much shou'd fear
Such *Prophecies*, but when *Events* appear
To answer unto that, which was foretold,
All wise Men make what Use of them, they should
And so direct their Actions, that Hell's Charms,
Or *Remish* Juglers, may not do them Harms.

L O N D O N :

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Figure 4. Study 2.



Archbishop USHER'S P R O P H E C I E S.

The INTRODUCTION.

THE Fame of the most Learned and Pious Archbishop USHER is so well known and establish'd, that it would be needless, as well as foreign to our present Purpose, to expatiate upon it: But, as the Writer of his Life, among other extraordinary *Providences*, that beset this excellent Person, has given us an exact *Relation* of all the several *Predictions* or *Prophecies* of Things deliver'd by him, a considerable Time before they happen'd, and Some not yet accomplish'd; it may not be unreasonable (at this present Juncture) to lay them in order before the Reader, as so many sober *Premonitions*, grounded on sound Reason, and agreeable to Divine Truth; especially, as he assures us, That this venerable *Prelate* was one that ab-

horr'd *Enthusiastick Notions*; was too great, confiderate, rational, and knowing, to admit of such idle *Freaks* and whims; but profess, *That several times in his Life, he had many Things imprest upon his Mind, concerning future Events, with so much Warmness and Importunity, that he was not able to keep them secret, but lay under an unavoidable Necessity of making them Known.*

“ Now, howsoever, (as Dr. Bernard says) I am as far from heeding of *Prophecies* this way as any, yet with me 'tis not improbable, that so great a *Prophet*, so Sanctified from his Youth, so knowing and eminent throughout the Universal Church, might have at Some special times more than ordinary *Motions and Impulses*, in doing the Watchman's Part, of giving Warning of Judgments approaching.”

THE PROPHECIES.

I. **H**E foretold the Rebellion in Ireland forty Years before it came to pass, with the very Time in which it should break forth. In the Year 1601, preaching before the State in *Dublin*, in his Application he mourned over that Toleration, which

which was just then allowed to the Popish Idolatry, and alluding to Ezek. 4. 6. concerning the Prophets *bearing the Iniquity of Judah forty Days, the Lord therein appointing him a Day for a Year*; This, by Consent of Interpreters, signifying the Time of forty Years to the Destruction of *Jerusalem*, and that Nation for their Idolatry; He made then this direct Application in relation to that Connivance of Popery, *viz. From this Year will I reckon the Sin of Ireland, that those whom you now embrace Shall be your Ruin, and you Shall bear this Iniquity.* This Prediction was exactly true; for if you reckon from the Year he preach'd it in, to the Year the *Rebellion* (and Destruction of *Ireland*) began, done by those *Papists* and *Popish Priests* then conniv'd at, which was 1641, you'll find it just forty Years: And that which makes this much more observable is, That he then put a Note in the Margin of his Bible, and reserved the Notes of that Sermon, with the Year and Day he preach'd it in, which was one of the last Sermons he wrote throughout word for word, ever after only writing the Heads, and putting all the rest to the Strength of his Memory: And which still heightens the Observableness

ness of it, is, what Dr. *Bernard* says, That for near twenty Years Time before the fulfilling of this, (that was from the Doctor's first conversing with him) he always liv'd in the Expectation of the fulfilling thereof; and the nearer the Time approached, the more confident he was, *That it would be accomplish'd, and was even at the Door*: This, says the Doctor, I often used to wonder and admire at, because there was no visible Appearance of any thing that had a Tendency that way: But more especially, says he, did I stand and wonder, when in the Year the *Rebellion* broke forth, he taking leave of me, being called to *England*, advised me to a serious Preparation for heavy Sorrows and Miseries I should See before I Saw him again; this he deliver'd with as great Confidence, as if it had been within the View of Sense: It put me in Mind of *that of Amos 3. 7. Surely the Lord will do nothing, but he will reveal it unto his Servants the Prophets*; at least to so great an One, and of that Nation.

II. *The Changes and Miseries of England, both in Church and State.* It would scarce seem credible to relate what a great Number of Years before any such thing made

made the least Sign of Appearance, he did confidently foretel the Changes that have since come to pass in *England*, both in Ecclesiastick and Civil Affairs; This was experienced by many that conversed with him. And there is also a Passage in his Tract, *De Primordiis Ecclesiarum Britannicarum*, of the very same Importance; where, after he hath at large related the Manner of the utter destroying of this Church and State by the Saxons, about 550 Years after Christ; the *Reasons* he gives for his *Prolixity* therein, is; *Partly, That the Divine Justice might the rather from thence appear to us; the Sins of all Sorts and Degrees being now come to their utmost Height, in the not only shaking the Foundations of the British Church and State, but the destroying them, and almost utterly overturning them. Partly, that even we might the rather be in great Fear, that our Turn is accordingly coming, and often call to mind that of the Apostle, Behold the Goodness and Severity of God; on them which fell, Severity; but towards thee, Goodness; otherwise, thou shalt be cut off, which by our Reformation, I pray may be prevented.*

III. HE gave mournful Intimations of the untimely Death of our Sovereign,
Charles

Charles *the First*. He would often be speaking, when the *King* was in greatest Success, of what he fear'd, and trembled at, concerning him ; which was one Reason why he put up constant *Prayers*, and gave all the *Advice* he could, for the preventing of any thing that might have the least Tendency that way. And once he spoke to this distinct enough, in a publick Sermon in *St Mary's in Cambridge*, about twenty Years before it came to pass, on the following Text, *But if ye still do wickedly, you shall be consumed, both you and your King.*

IV. *HE would often predict his own Poverty in worldly things.* It was a thing very much admired at by many that knew him, to hear, in his greatest Prosperity, (when he had most, and was in all probability as well settled in the World as any Person in his Circumstances could be, to hear, I say) his humbling *Predictions* of that low and mean Estate he should be reduced to before his Death ; of which his Confidence was not to be diverted, notwithstanding all Arguments to the contrary.

V. *UPON the Confusions and Divisions in England in Matters of Religion, he would foretel sad Consequences as the Punishment*

Punishment of them: Many of which (says the writer of his Life) I my self have seen; I pray God neither I nor my Posterity may be convinced that he was a *Prophet*, in the fulfilling of what is yet unaccomplish'd. As he told these long before they brake forth, not only in private Converse, but also in a Sermon of his before a *great Auditory*, upon 1 Cor. 14. 33. So afterward when they were existent, he would frequently be telling of several fearful *Judgments* which would be the Doom of them.

VI. *HE foretold* the Death of *Oliver Cromwel*, and the *Restoration of King Charles II.* When the *Orthodox* Clergy were under a severe Persecution by *Oliver Cromwel*, forbidding them, under great Penalties, either to teach Schools, or to perform any Part of their Ministerial Function; some of the most considerable of them, in and about *London*, desired my Lord primate, that he would use his Interest with *Cromwel* (since they heard he Pretended a great Respect for him) that as he granted Liberty of Conscience to almost all Sorts of Religions, so the *Episcopal* Clergy might have the same Freedom of serving God in their private Congregations. So according to their

B

Desire

Desire he went, and us'd his utmost Endeavours with *Cromwel* for taking off this Restraint, which was at last promis'd (tho' with some Difficulty :) But when the Primate went to him a second Time, to get this Promise ratified, and put into writing, all the Answer he receiv'd, was to this Effect, *That he had since better consider'd it, having advis'd with his Council about it, and that they thought it not safe for him to grant Liberty of Conscience to those Sort of Men, who are restless and implacable Enemies to him and his Government ;* so he took his Leave of him, tho' with good Words and outward Civility. The Lord Primate seeing it in vain to urge it any further, said little more to him, but return'd to his Lodgings, very much troubled and concern'd, that his Endeavours had met with no better Success ; when he was in his Chamber, he said to some of his Relations (and to Dr. *Parr*, the Writer of this Account) that came to see him ; *This false Man has broken his Word with me, and refus'd to perform what he promis'd ; well, he will have little Cause to glory in his Wickedness, for he will not continue long ; the King will return ; tho' I shall not live to see it, you may : The Government*
both

*both in Church and State is in Confusion:
The Papists are advancing their Projects,
and making such Advantage, as will hardly
be prevented.*

N. B. It may not be improper here to recite a remarkable *Particular*, which happen'd in his last Visit to *Cromwel*, in order to shew you the modest Freedom and Boldness of our Prelate, in reproving what he did not approve, even in the Greatest, *viz.* At his Entrance he found him under his Surgeon's Hands, who was dressing a Boyl, which he had on his Breast; so *Cromwel* prayed the Lord Primate to sit down a little, and that when he was dress'd, he would speak with him; while this was a doing, *Cromwel* said to my Lord Primate, *If this Core* (pointing to the Boyl) *were once out, I should quickly be well*, to whom the good Bishop replied, *I doubt the Core lies deeper; there is a Core at the Heart, that must be taken out, or else it will not be well: Ah!* replied he (seemingly unconcern'd) *So there is indeed*, and sigh'd.

VII. And lastly, He foretold, *That the greatest Stroke to the Reformed Churches was yet to come.* The Year

before this Holy Primate died, (who was buried in the Abbey Church at *Westminster*, *April 17, 1656*, The Usurper *Cromwel* allowing 200*l.* towards his Funeral) an intimate Friend of the Archbishop's asking him (amongst other Discourse) what his present Apprehensions were concerning a very great *Persecution* which should fall upon the Church of GOD in these Nations of *England*, *Scotland*, and *Ireland*, of which he had heard him speak with great Confidence many Years before, when we were in the highest and fullest State of outward Peace and Settlement; and whether he did believe those sad Times to be past, or that they were yet to come? He answer'd, *That they were yet to come, and that he did as confidently expect it, as ever he had done.* Adding, *That this sad Persecution would fall upon all the Protestant Churches of Europe.* His Friend arguing, That he hop'd the Affliction might now be over, and be intended of our late calamitous *Civil Wars*. The Reverend Prelate turning towards him, and fixing his Eyes upon him with that serious and severe Look, which he usually had, when he spake GOD's Word, and not his own; and when the
Power

Power of GOD seem'd to be upon him,
and to constrain him to speak, said thus:

“ F O O L not yourselves with such
“ Hopes, for I tell you, all you have
“ yet seen, hath been but the Beginning
“ of Sorrows to what is yet to come upon
“ the *Protestant* Churches of Christ,
“ which will e're long fall under a sharper
“ *Persecution* than ever yet has been up-
“ on them; and therefore (*said he to him*)
“ Look you be not found in the outward
“ Court, but a Worshipper in the Temple
“ before the Altar, for Christ will meas-
“ ure all those that profess his Name,
“ and call themselves his People; and
“ outward Worshipers he will leave out,
“ to be trodden by the *Gentiles*.

“ T H E outward Court (*says he*) is the
“ formal Christian, whose Religion lies
“ in performing the outside Duties of
“ Christianity, without having an inward
“ Life and Power of Faith and Love,
“ uniting to Christ, and those God will
“ leave to be trodden down, and swept
“ away by the *Gentiles*: But the Wor-
“ shippers within the Temple, and before
“ the Altar, are those who do indeed
“ worship GOD in Spirit and in Truth,
“ whose Souls are made his Temples,
“ and

“ and he is honour’d and ador’d in the
 “ most inward Thoughts of their Hearts,
 “ and they sacrifice their Lusts and vile
 “ Affections, yea, and their own Wills
 “ to him; and these God will hide in
 “ the hollow of his Hand, and under the
 “ Shadow of his Wings; and this shall
 “ be one great Difference between this
 “ last, and all the other preceding
 “ *Persecutions*: For in the former, the
 “ most eminent and spiritual *Ministers*
 “ and *Christians* did generally suffer most,
 “ and were most violently fallen upon,
 “ but in this last *Persecution*, these shall
 “ be preserved by God as a Seed to par-
 “ take of that Glory, which shall im-
 “ mediately follow and come upon the
 “ Church, as soon as ever this short
 “ Storm shall be over; for as it shall be
 “ the sharpest, so it shall be the shortest
 “ *Persecution* of them all; and shall on-
 “ ly take away the gross Hypocrites and
 “ formal Professors, but the true Spiritual
 “ Believers Shall be preserv’d, till the
 “ Calamity be over past.

His Freind then ask’d him, By what
 Means or Instruments this great Tryal
 should be brought on. He answer’d, by
 the *Papists*. His Freind replied, That it
 seem’d

seem'd very improbable they should be able to do it, since they were now little countenanc'd, and but few in these Nations, and that the Hearts of the People were more set against them than ever since the Reformation. He answer'd again, " That it would be by the Hands
 " of the *Papists*, and in the way of a
 " sudden Massacre, and that the then
 " Pope should be the chief Instrument
 " of it."

HE also added, " That the *Papists*
 " were in his Opinion the *Gentiles* spoken
 " of, Rev. 11. To whom the outward
 " Court should be left, that they might
 " tread it under Foot; they having receiv'd the *Gentiles* Worship in their
 " adoring Images and Saints departed,
 " and in taking to themselves many
 " Mediators: And this (said he) the
 " *Papists* are now designing among
 " themselves, and therefore be sure you
 " be always ready."

THIS gracious Man repeated the same Things in Substance to his only Daughter the Lady *Tyrrel*, and that with many Tears, and much about the same Time.

On

On PROPHECIES.

PROPHECY, in what concerns the Fundamentals in our Religion and saving Faith, is certainly at an End. The Spirit of Prophecy foretelling Mercies and Judgments, for Reward and Encouragement of *well*, and for Punishment of *evil* Doers, *is not*, as is manifest and undeniable, being plain Matter of Fact, in and by many Revelations fulfilled, fore-known, fore-seen and testified by many living Witnessess and Records. Those of the Reverend Arch-bishop of *Armagh*, then most unlikely when foretold, are sufficient Instances of this; and those yet to come, tho' at present they may seem incredible, yet no one knows, how soon the Divine Permission may suffer them to be accomplish'd. In the mean Time, I hope it will be no Offence to insert the following *Relation*, as not being altogether incongruous to our present Purpose.

“ A Manuscript Book was brought a
 “ little before the Fire of *London*, 1666,
 “ to a Bookseller, by an unknown Per-
 “ son,

“ son, who desired to have it printed and
 “ publish’d, which declared before-hand
 “ what came to pass as predicted, in that
 “ Fire. The Bookseller refused to print
 “ it, because it was not Licensed; so the
 “ Author took away his Book with him.
 “ In the time of the Fire, this Bookseller
 “ being very busie, saw this Author
 “ passing by, and told him, *That because*
 “ *he had so plainly predicted it, he had*
 “ *cause to suspect that his hand was in it.*
 “ Nay, replied the strange Author, *if I*
 “ *had been necessary to so wicked a purpose,*
 “ *I would not have offered my Book to*
 “ *Publication, which I wrote for the*
 “ *Discovery and Prevention thereof.* And
 “ added, *There will follow a more dread-*
 “ *ful Execution by Sword than this by*
 “ *Fire, and after that a Famine, if GOD*
 “ *deal with us as we deserve.*

To conclude with the remarkable
 Words of the Author of *The future*
History of Europe; long since Printed:
 “ Though (says he) the World must
 “ degenerate more and more in Civility,
 “ and Humanity, (as it hath done mani-
 “ festly ever since he wrote) and Christ-
 “ ianity be eclipsed in an higher measure,
 “ and the true Worshippers of GOD
 C “ decrease

“ decrease above whatever yet hath been
 “ done: Though Protestantism in many
 “ Coasts and Countries, shall be totally
 “ swallowed up of Popery and Mahomet-
 “ ism: More lamentable Wars and
 “ fearful Massacres rage through *England*,
 “ *Germany*, *France*, *Spain*, *Italy*, and
 “ all *European* Monarchies, than we
 “ have yet beheld; and though some of
 “ these Kingdoms wholly revolt to
 “ Popery, others be Lukewarm, and at
 “ a stand; yet all these shall but make
 “ way for the final Eradication of the
 “ Enemies of the Church, and the glo-
 “ rious and wonderful Birth and Erection
 “ of the Fifth Monarchy Universal,
 “ which shall be brought forth by these
 “ Pangs and Sorrows of *Christendom*.----
 “ Now Judgment must begin, not at the
 “ Temple of Antichrist, but House of
 “ GOD: And what Blood soever is shed
 “ upon the Soil of the Christian Church,
 “ shall be no other than fruitful Showers
 “ and warm Seasons, to make the Field
 “ of the Church more pregnant in the
 “ production of that glorious Harvest of
 “ Saints, which shall cover the World.

APPENDIX.

APPENDIX.

Some Remarkable PREDICTIONS *of* NOSTRADAMUS.

HOT Wind, cold Counsels, Weeping, Panick
Fear,
Assault by Night in Bed, no Army near ;
Oppression great Calamity do's raise :
Fears and Alarms transform the Bridal -days.

The Chief of *London* by *Americ* Re'gn,
Shall of a nipping *Scottish* Frost complain.
King *Reb.* so false an Antichrist shall have,
As shall occasion Victims for the Grave.

Within the Isles shall mighty Tumults come,
All Musick yielding to the Martial Drum.
Th' Assailants shall such a brisk On-set make,
That all to the Great League themselves betake.

Norway and *Dacia*, with the *British* Shore,
Shall the United Brothers vex full fore.
The *Roman* Chief proceeding from *French* Blood,
Shall have his Forces driven to the Wood.

He who the Principality shall hold
By Cruelty indecent to be told,
At last shall see a mighty Army rang'd,
And his Condition into dang'rous chang'd.

While thro' the Camp their mighty Losses ring,
The News shall Terror to their Soldiers bring :

Into Revolt whole Troops and Squadrons run ;
The Great One leaves them, seeing he's undone.

Near to the Bridge, upon a spacious Plain,
The Lion shall *Cæſarian* Force maintain ;
Their Pride without the City he'll abate ;
Himself brought in with Crouds within the Gate.

The *Roman* Pow'r ſhall kiſs the lowly Ground,
And its Great Neighbour the like Chance confound.
Secret Debates, and Civil Diſcords, ſoon
Shall ſtop the Follies of the poor Buffoon.

After a *German* Prince ſhall come from far,
Carried aloft upon a Golden Car,
With Servitude and Waters in his Way :
The Dame ſhall ſerve, and none her Pow'r obey.

Millain, Ferrare, Turin, and Aquilee,
Cayne and *Brundis* forely vex'd ſhall be,
By th' Eagle, Lion, and the *Celtiques* join'd,
And a *Britannick* Head *Rome* then ſhall find.

The *Celtique* *Hero* with a great amafs
Of baniſh'd Worthies into *Rome* ſhall paſs ;
And the Great Paſtor ſhall to Death conſign
All nigh the *Alps*, who with the *Cock* ſhall join.

From *Trojan* Blood ſhall come a *German* Heart,
Who to ſo high Degree of Pow'r ſhall ſtart,
That the *Arabian* Strangers he ſhall chaſe,
And to the Church reſtore its priſtine Grace.

Long uninhabited ſhall be the Place
Which *Sein*, and *Marne* with watry Arms embrace :
Aſſault'd by the *Thames*, and Warriors bold ;
Their Force not by the Guard to be controll'd.

Burdeaux, Roan, Rochel, joyning all their Force,
Upon the spacious Ocean take their Course:
The *English-Britans* and the *Flemings* joyn'd,
Shall chase them up to *Roan* as Clouds with Wind.

From farthest Westward of the *English* Soil,
Where is the Chief of the brave *British* Isle,
Not far from *Agen* he the *French* shall meet,
The Help from *Narboun* fails them by Deceit.

Th' *Aemathien* o're the *Pyreneans* goes,
Narboun in War dares not his Way oppose:
By Sea and Land he with such Pow'r shall Ride,
The *Cap* shall want a Place where to Abide.

Near *Nancy* a most bloody Conflict see;
Th' *Aemathien* says, *All shall submit to Me.*
The *British* Isle by Salt and Wine in doubt;
But *Mets* shan't long be able to hold out.

A quick Translation of the Empire see:
In a small Place the lofty Seat shall be.
A Place inferior, of but mean Account,
Into the middle shall its Scepter mount.

England of Pow'r shall be the glorious Seat,
More than Three hundred Years continuing Great:
Large Forces thence shall pass through Land and Seas,
To the disquiet of the *Portugueses*.

Thames, Garone, Rochel, all engag'd in War;
Oh *Trojan*-Blood, your Arrows fatal are!
The Scaling-Ladders shall the Fortrefs reach;
Fire on the Bridge, and Slaughter in the Breach.

Roman High-Priest! Take heed how you come nigh
The City which two Rivers do supply:

The

The Blood of you and yours shall freely flow
There; in the Season when the Roses blow.

Great Changes *France* betide in luckless Hour,
In a strange Place shall be the Seat of Pow'r:
Quite diff'rent Laws and Manners it must take;
Part of its Mis'ry *Roan* and *Chartres* make.

When the Great Monarch bears away the Prize
From those of *Ausburgh*, and their firm Allies,
Cologne the Chief of *Frankfort* shall retake:
Their Way thro' *Flanders* into *France* they'll make.

Tall Horse-men from the *Celtique Gall* shall ride,
With Men of divers Nations on their side:
Th' Agent for *Aquitain* they will confine,
To make him pliable to their Design.

Great Disappointments shall the *Frenchmen* find;
Their vain light Hearts puff't up with empty Wind:
Salt, Wine, and Bread, Water and Beer shall fail;
The Great one cold, and famisht in a Gaol.

The Blood of Churchmen shall be largely shed,
And like a mighty River it shall spread:
Long shall it be before the Slaughter ends:
Wo to the Clerk; Ruine and Grief attends.

Such Expectation never shall be known
In *Europe* rais'd: *Asia* the Sight shall own.
One of the League, of the Great *Hermes's* Line,
In Glory shall the Eastern Kings out-shine

The King of *Europe* with the Northern Flow'r,
Shall like a Gryphon come in mighty Pow'r;
In Red and White a num'rous Force shall lead,
All join'd against the *Babylonish* Head.

To the foregoing *Predictions* of *Nostradamus*, it may not be improper to add the following, which are no less remarkable, and seem to wait for their Accomplishment. viz.

I. Relating to the Destruction of France.

*Jam propero cursu festinat temporis ordo,
Quo locus, & Franci Majestas prisca Senatus,
Papa, Sacerdotes, Missæ, Simulacra, deorum
Delubra, atq; omnis superis invisæ potestas
Judicio Domini jussu sublata peribunt.
Fallor an ista mihi suggestit versibus iisdem,
Angelus, ipse deum testor Geniosq; polorum
Me vidisse aliquem aut me vidisse putasse,
Ista Remonstrantem tabula depicta fideli,
Cum matutino premeret me tempore somnus.*

Which may be read in *English* thus :

With headlong speed that Juncture doth advance,
Wherein the Royal Seat, and State of *France*,
The Pope, Priests, Masses, Images, Saints, Shrines,
And what with the'e against Heaven's will combines,
By Divine Justice shall to Ruine fall,
I much mistake, or some Angelical
Spirit; this in these Verses did suggest,
Whilst in my Morning sleep, I took my rest.
I, God to Witness call, and's Heavenly Hoast
I saw indeed, or at the least suppos'd
I saw an Angel, who did shew to me
In a fair written Table this same Prophecy.

II. *The Establishment of the Empire.*

Multi contra Romanum Imperatorem & suos ferociter ferenter & ibunt. Sed Romanus Imperator tanta vi repente contra hostes suos præter omnem spem & opinionem insurget, quod contra omne Judicium opprimet eos, superabit ac vincet, & Gallorum Regem aut interficiet aut secundo capiet, Tandem tamen gladio concidet, aut amisso regno, filiis calamitatibus oppressis, ducibusque suis intersectis vitam finiet, & tunc ultra Gallorum laus sub Aquila volabit, Tunc Galli infelices erunt.

The Substance of which is as follows.

Many against the *Roman Empire* rise,
Fiercely assailing it and its Allies.
The Emp'r or shall arise to sudden Pow'r,
And conquer all his Foes in lucky Hour,
Leaving Belief and trembling Hope behind,
And the *French King* from him his Fate shall find,
Being slain, or vanquish'd, as the Prophet Sings,
Shall prostrate lie under th' Eagle's wings.

III. *On the Destruction of Rome.*

*Romano Imperio omne malum venit ex Aquilone,
Omne malum nobis ex Babylone venit :
Romanam Ecclesiam omne malum ex Aquilone minatur,
A Roma nostras, ergo caveto malum,
Nostras ferro & ferrum Romanoq; viro Vir,
Cedere nescit, sed in Anglia ab Arte cævet.*

Imprecor

*Imprecor arma armis contraria & ignibus Ignem,
Romaniq; æquos Artibus Artifices.*

Which may be in English thus.

By Northern Powers the *Roman* Empire fell,
To us all Mischief comes, by *Rome* from Hell :
The *Roman* Church their Fall from hence presage,
Let our Church then provide against their Rage.
The Northern Men and Iron far excel ;
O *England* ! then, let not their Craft thee quel :
Their Swords with Swords, and Fires with Fires, I pray
Thou may'st, and all their Arts with Arts repay.

IV. *Jerome Savonarola* was Burnt at *Florence, An. Dom. 1498*, a Martyr, against the Corruptions of the *Roman* Church. He prophesied of *Luther's* Reformation ; of the Persecutions of the *Valtoline, Piedmont, Merindol* and *Chabriers*, and other places in *France* ; and of the Troubles of the Duke of *Mirandula*, and of Pope *Julio* the II. All which most evidently came to pass. The wise Statesman and Historian, *Philip Comines*, hath in his Commentaries recorded him for an Holy Man, and a Prophet.

His Prophecies are extant in the excellent Works of *Francis Mirandula*. He prophesied, That seeing the *French* King had neglected the Reformation of *Italy*, and the Court of *Rome*, to which that

D

holy

holy Man exhorted him, he should lose all he had Conquered, but should return in safety, &c. And that in the last Times, *Jews, Turks, and Moors*, should be Converted, unto Christ; that a Man like *Cyrus*, with a numerous Army of true Professors, should come over the *Alps* and destroy *Rome*, and ruinate all the Kingdoms and States of *Italy*. That grievous Wars, Blood-sheddings, and Massacres, should arise in the World by a Northern King, for an happy Reformation, [*and consequently to fall upon them who oppose it,*] who should carry the Gospel out of *Europe*, into a vast and unknown World in the end of Time. [*The English Plantations and Discoveries in the East and West, give light to this Prophecy, and hopes they may fulfil it.*]

V. THE tenth Figure in a Collection of Prophetick Emblems, (found in some *German Libraries*) of about 450 Years standing, Published above 150 Years since, represents an Unicorn ramping up against a Pope clad in all his Pontifical Robes, and pushing off from his Head his Triple Crown with the end of his Horn, and a Frier sitting by upon his Knees.

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neither

“ neither shall the *French* nor *Spaniards*
 “ have Courage to save their Necks from
 “ the Halters. Furthermore, we discern
 “ a Kingdom to arise in the Holy Land,
 “ of its most antient Inhabitants, which
 “ to Christians shall be a Miracle, and to
 “ the World a Terror.

For a Conclusion of the whole: I must
 own, that the like Persons and Actions
 may come upon the Stage more than
 once; wherefore of many, every body is
 left to their own Conjecture; but in
 others, the Parallel is so exact between
Nostradamus his Descriptions, in particu-
 lar, and what has come to pass in the
 whole or in part, that where a Connect-
 ion of Events seems to be pointed at,
 'twill be as difficult not to entertain warm
 Expectations of the Accomplishment of
 the Whole, as to deny that Part is
 fulfill'd.

That *Nostradamus* did foretel many
 things which have come to pass, must
 not be denied by any body who reads
 him; as where he says, That *the Senate*
of London, that is, *the Parliament of*
England, or those who usurp'd its Name,
 should put to Death their King: That
London should be burnt in *Thrice twenty*
and

and six, that is, *Sixty six*; and that the Plague should not cease till the Fire: Where, according to what himself observes of some of his Predictions, he limits the *Place, Times, and prefixed Terms, that Men coming after may see and know, that those Accidents have come to pass as he marked*. What he says of the *Bastard of England's* being *half receiv'd*, is not more obscure, or less verified. Nor does there seem a greater Veil upon what he says of the *West's* freeing *England*, where he in very lively Characters represents the Event of the first and second Attempt there. And as we find those things to have fallen out accordingly, we have great ground to believe, that what he speaks of his native Country *France*, was from a certain Foresight.

To the foregoing, a *Relation* of the following *Prophecies*, already fulfill'd, may be subjoyn'd, from Mr. *Aubrey*.

IN the Nave of the Cathedral Church at *Wells*, above the Capitals of two Pillars, are the Head of the King, and the Head of a Bishop: It was fore-told, that when a King should be like that King, and a Bishop like that Bishop; that Abbots should

should be put down, and Nuns should Marry: Above the Arch, is an Abbot or Monk with his Head hanging downwards; and a Nun with Children about her. The inside of the Arch is Painted Blew, and adorned with Stars, to signifie the Power and Influence of the Stars. This Prophecy was Writ in Parchment, and hung in a Table on one of those Pillars, before the Civil-Wars. Dr. *Duck* (who was Chancellor of *Wells*) said, that he had seen a Copy of it among the Records of the *Tower* at *London*. It was Prophecy'd 300 Years before the Reformation. Bishop *Knight*, was Bishop here at the Reformation, and the Picture (they say) did resemble him.

IN the *Spanish* History it is mentioned, that a Vault being open'd in *Spain*, they found there *Moors* Heads, and some Writings that did exprets, When People resembling those Heads should come into *Spain*, they would Conquer that Country.

N. B. Mr. *James Howell* (in his Letters) has this Story more at large, in the following Words, *viz.*

A FEW Years before this happen'd, *Rodrigo* (then King of *Spain*) came to *Toledo*, where under the great Church there was a Vault with huge Iron Doors, and none of his Predecessors durst open it, because there was an old Prophecy, *That when that Vault was open'd Spain should be conquer'd.* *Rodrigo* slighting the Prophecy, caus'd the Doors to be open'd, hoping to find there some Treasure; but when he enter'd, there was nothing found but the Pictures of *Moors*, of such Men, that a little after fulfill'd the Prophecy.

The following Prophecy foretold the Death of King *James I.*

*Sexte verere Deos; vitæ tibi terminus
instat,
Cum tuus in medio ardebit Carbunculus igne.*

Which may be thus translated.

Fear God, O King! For then to die's
thy Turn,
When thy *Carbuncle* 'midst the Flames
shall burn.

THESE Verses were made by *George Buchanan*; but (perhaps) the Prediction
was.

was made by some second-sighted Person, King *James* of *Scotland* the Sixth was taken with an Ague, at *Trinity College* in *Cambridge*; he remov'd to *Theobalds* (where he died) and sitting by the Fire, the Carbuncle fell out of his Ring into the Fire, according to the Prediction. This Distick is Printed in the Life of King *James*.

BEFORE the Civil-Wars there was much talk of the Lady *Anne Davys's* Prophecies; for which she was kept Prisoner in the *Tower of London*. She was Sister to the Earl of *Castlehaven*, and Wife to Sir *John Davys*, Lord Chief Justice in *Ireland*; I have heard his Kinsman (Counsellor *Davys* of *Shaftsbury*) say, that she being in *London* (I think in the *Tower*) did tell the very time of her Husbands Death in *Ireland*.

F. I. N. I. S.



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